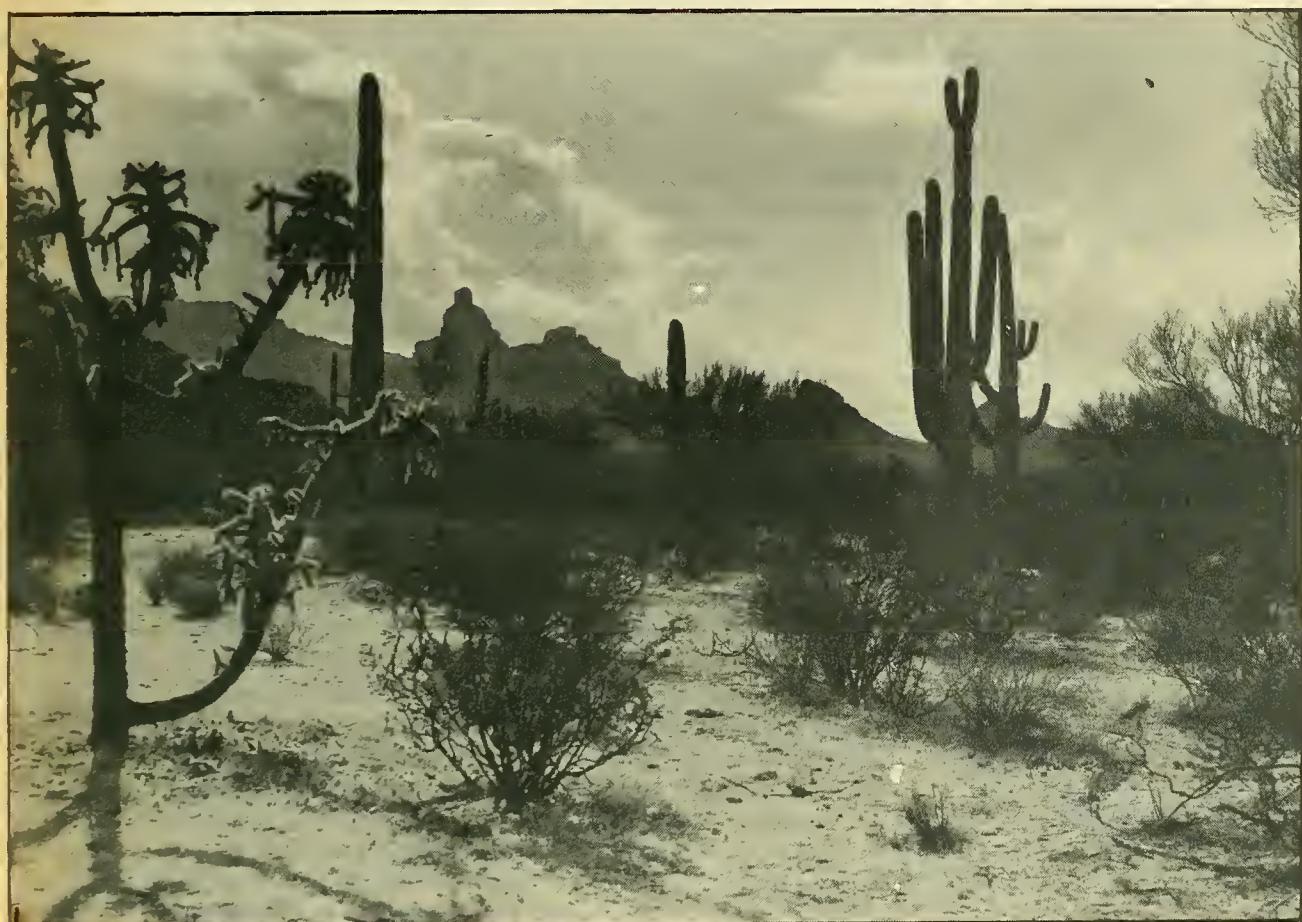


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INDIANS

AT WORK



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UNITED STATES DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS • WASHINGTON, D.C.



I N D I A N S A T W O R K

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Number 10

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MEMBERS OF STRANDED CIRCUS DISCUSS PLIGHT WITH INDIAN
SERVICE OFFICIALS (see page 11).



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

VOLUME V JUNE 1938 NUMBER 10

In a recent editorial, minority rights and self-restraint by legislators was discussed. The occasion was a dispute which had arisen in one of the Plains tribes. Last week, unofficial delegations from two Plains reservations discussed their situations with the Indian Office staff at Washington.

For simplicity, I mention the averments of only one of the delegations. It represented the full-blood and the tradition-devoted element of the tribe, and it claimed that the full-bloods and their sympathizers were a big majority of the whole electorate.

However, the mixed-blood group had won at the election, and the Council thereupon had enacted ordinances which seemed, to the full-bloods, too complicated, too interfering, too much like ostentatious white-man law.

Together, we examined the constitution adopted by this tribe under the Reorganization Act. We compared it with this tribe's constitution which had been operative prior to the Indian Reorganization Act. We found that majority rule, by an electorate broken down into districts, was many years old in the tribe - it went back to the middle 1920's at least.

We found that the present constitution allowed a referendum on all ordinances, with the majority vote given conclusive weight.

We found that a majority vote preceded by petition could amend the constitution in any particular, and that a majority vote preceded by petition could cut down the powers granted in the constitution or could abolish the constitution. A majority vote could terminate organization, forthwith.

By majority vote, the tribe, if it so desired, could amend the constitution to provide for the enactment of ordinances by popular initiative.

We found that under the old constitution, subordinate to the old law, the tribe's control over its property consisted of its right under a treaty to consent to the cession of land to the government, through a vote of three-fourths of the electorate.

We found that under the new constitution, controlled by the new law, this protection was perpetuated, and that in addition alienation of land to anybody was prohibited and the tribe was given effective power in the use of its own funds.

Why, then, were the full-blood members and their sympathizers disturbed, and why did they feel helpless?

The answer proved to be as simple as it is in the white politics of the United States. The "old-fashioned" group, asserting that they were a clear majority, added the information that large numbers of their own group had not voted and would not vote. They didn't like politics; they didn't like what the ruling group did; therefore, they boycotted the polls.

Exactly this position has been maintained by millions of the white American electorate through the years.

Even a presidential election, typically, brings out only half the eligible vote.

Many white Americans, openly, or by their refusal to serve as an effective part of the electorate, invite the substitution of dictatorship for democracy.

And they actually submit to dictatorship by minorities.

Indians who refuse to vote, within their tribal governments, are doing precisely the same thing. They are inviting a return to the dictatorship of past years in Indian administration, and they are risking here and now the establishment of dictatorship by minorities.

This editorial uses a particular tribe, not here named, as an illustration merely, and it takes for granted the facts as asserted by the unofficial delegation. Within a social pattern that is somewhat peculiar, universal problems of democracy - of co-operative living - are being faced by Indian tribes. No wonder some of the tribesmen are perplexed! But by comparison with white tribesmen, they certainly have no reason to be disheartened.

* * * * *

The subject of leadership is fundamental in all government, Indian and white alike.

Institutions designed for the finding and training of leaders have been a part of the social setup of every government or society that has been important in history.

A case from the white world is that of the Jesuit Order in its first century. The Jesuit Order sent forth into every corner of the world missionaries who in retrospect appear as supermen in the light of their achievements. These missionaries were great in statecraft, in science, in exploration; great in the arts; but above all, great in their power in the management of peoples as widely different as the sophisticated imperial court of China and the primitive natives of Paraguay.

The Jesuit Order searched for potential leaders. Then there was a prolonged and rigorous discipline. There was a ruthless elimination of the incapable. Then, upon the selected leader, momentous responsibility was thrown. And the whole operation took place under the dominion of a burning and gigantic idea.

A case from the Indian world is that of the Incas of Peru. The Inca Empire compares to the Roman Empire, but there was in it much of the light and grace of Athens. A highly collectivized society, which yet was penetrated through and through by music, ceremony, pageantry, and gentle and exquisite qualities. An ethnologist recently summarized the training aspect thus:

"The Inca rule brought under its sway one after another Indian tribe or nation.

"A ruling group selected among the Incas men to train.

"Each administrator in a subjugated or allied region searched for young men of administrative promise.

"All were brought together at the capital.

"They were trained in history (i.e., the 'values' of the Inca Empire); in military science; in procedures of administration; and in 'music' (i.e., pageantry borne by music).

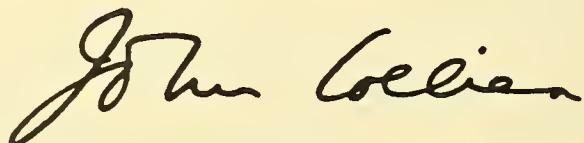
"Finally, when trained, they were initiated or rendered eligible through a vast festival, with combats, feats of prowess, feats of musical beauty.

"The perished Inca commonwealth remains today the most attractive historical demonstration of outpost of sociocracy or of the totalitarian state.

"When the empire was destroyed (by the European conquest), the system of recruitment and training was destroyed.

"The consequences of the destruction of the system of recruitment and training are registered even today after four hundred years. Though the agrarian revolutionary movement has somewhat affected all classes of Peru, and would already be an accomplished revolution if mere numbers of sympathizers were decisive, nothing actually happens. Leadership - executive endowment - is wanting. The institution which found, trained and placed leadership among the Indians, across a thousand years, was killed, and no substitute has been built up. So, in Peru, speaking in terms of the masses, it can be said that there are no events any more."

Concerning this all-vital subject of leadership, further suggestions will be offered later on.



Commissioner of Indian Affairs

THE ALLOTMENT SYSTEM: ONE EXAMPLE OF THE RESULT

There is printed below a letter from Superintendent Smith of the Sisseton Sioux Agency.

* * * * *

Commissioner of Indian Affairs,
Washington, D. C.

Sisseton Indian Agency,
Sisseton, South Dakota,
April 29, 1938.

Dear Mr. Commissioner:

Here is one for Ripley's "Believe It Or Not." Today I received a letter from Ralph Shepherd, who is an enrolled Indian on this reservation. Ralph asked for a copy of his mother's will in order that he might know what his interests in certain lands are. I find in checking the records that his mother, Clementine Crawford, willed him and another son, Howard and a daughter, Irene, one-third interest in certain lands. In the instant case Clementine Crawford inherited the interest of her husband, Anderson Crawford, in 160 acres of land. She, in turn, willed this interest to her two sons and daughter.

Luckily, we do not have to split pennies, since the appraised value of her equity in the 160 acres is exactly 3 cents. This, of course, will permit us to show Ralph that his one-third interest in the appraised value in the 160 acres of land is exactly one cent. Please do not think that I am talking about the division of rentals to such land because in some cases we are long since past dividing pennies from rentals and now must count the grains.

Very truly yours,

(Signed) W.C. Smith
Superintendent.

* * * * *

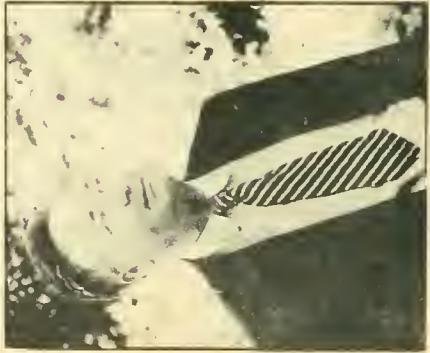
NOTE: Let us do some calculations on the basis of the letter quoted above. Assuming an income to the heir in an amount of five per cent of the appraised value of the heirship land, this income would be one-twentieth of one cent per annum. As checks less than one dollar are not paid out, the heir's ultimate heir would get his first dollar check 2,000 years from the present date. But meantime, there would be one hundred succeeding subdivisions of the heirship equity, so that the date for the first dollar check would be past eternity.

J. C.

MEMBERS OF THE COMMITTEE OF FOUR - ALL OF INDIAN BLOOD - WHO SELECTED THE

FIRST GROUP OF POTLATCH SCHOLARSHIP STUDENTS IN WASHINGTON.

Note: Mr. Homer L. Morrison, State Supervisor of Education, Asked Each Committee Member For A Brief Autobiography.



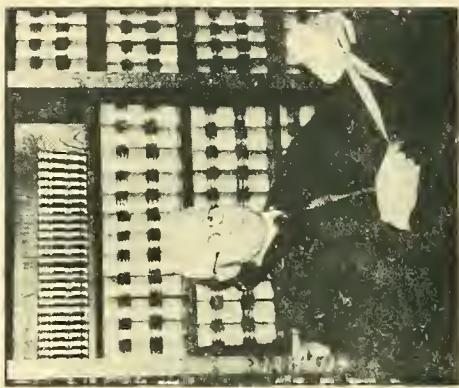
George Adams Of
Shelton, Washington,
Member Of The State House
Of Representatives.

I was born on the Skokomish Indian Reservation on Hood Canal, was raised there, and got what education I have from the Government boarding school. My education was continued in lumber camps. I started in by greasing skids when I was 14 years of age and drove an ox team. At 19 years, I was operating my own outfit. I helped get out the first bunch of pilings for the Robertson Company of Seattle, tearing big cigar rafts to San Francisco. I continued on when steam logging came in. I went to work for the Phoenix Logging Company, shifted and operated for myself. I got tired of waiting for some superintendent to die, so I went into politics.



Ira A. Martin,
Chief Of Police Of
Spokane, Washington.

I was born in 1884 near the Chippewa Reservation. I went to the Indian School at Tomah, Wisconsin; later to the public school and then into work. I learned the flour milling trade at Chippewa Falls and after spending time on the river and in the woods I came to Montana and then to Spokane. In Montana I married a Wisconsin girl. In 1917, I joined the police force in Spokane and in eleven years, was made a sergeant. As Chief of Police, I work with youths of all kinds and races, especially those who run the streets. Helping them with their organizations is one of my hobbies.



J. M. Phillips Of
Montesano, Wash-
ington, Judge Of The
Superior Court Of
Grays Harbor County.

I was born and raised in Lakewood, the winter resort of the Puyallup Indians. The first school I attended was the Puyallup Indian School. I left there and worked three years to save enough money to go to the Pacific University at Forest Grove. Then I lost my health and turned cowboy. I rode over Montana, the Dakotas, Minnesota and Wisconsin. I rode about 2,500 miles on horseback. When I got my health back, I decided that I wanted to make my way among white people. When I was 21 years old I had my own home. I have served for 25 years on the school board. I have seen there ever since.



Henry Sicade,
Puyallup Berry Farmer.

I was born and raised in Lakewood, the winter resort of the Puyallup Indians. The first school I attended was the Puyallup Indian School. I left there and worked three years to save enough money to go to the Pacific University at Forest Grove. Then I lost my health and turned cowboy. I rode over Montana, the Dakotas, Minnesota and Wisconsin. I rode about 2,500 miles on horseback. When I got my health back, I decided that I wanted to make my way among white people. When I was 21 years old I had my own home. I have served for 25 years on the school board.

POTLATCH SCHOLARSHIPS

By Homer L. Morrison - Superintendent Of Indian Education



Sarah Chamberlin, Of The Tulalip Agency, A Student At The Eastern College Of Education, Cheney, Washington.

citizens formerly contributed very little toward the support of local schools. With the passage of the sales tax, however, and a drastic reduction in property taxes in the State of Washington, the Indian citizen became a tax-payer and is contributing to the support of the public school system in the same manner as other citizens of the State contribute. The State of Washington, recognizing this fact, determined to give special aids to Indian youth.

In 1937 the State set aside a part of the money received from the federal government under the terms of the contract for Indian education to provide scholarships for promising Indian young people. These scholarships were to be awarded to graduates of senior high school classes of 1937, and each scholarship was to provide for all expenses in one of the State institutions of higher learning for a period of four years.

Five such scholarships were awarded, and in the fall of 1937, two Indian boys and three Indian girls, carrying the hopes of the state's Indian communities, enrolled in five colleges.

The State of Washington is one of the three in which the Indian Office, under provisions of the Johnson-O'Malley Act, pays tuition to the State for the education of Indian children. There are several communities in Washington, composed wholly, or in a large part, of Indian citizens. The school boards, whose members are Indians, operate their own public schools, as do other communities in the State. At the present time there are approximately three thousand Indian children enrolled in the public schools of Washington. There are no government schools in the State.

Since Indian lands are not taxed, the Indians as



Caroline Nelson Of Colville,
Attending The Western College
Of Education, Bellingham,
Washington.



Leona Fiander Of The Yakima
Reservation, Attending The
Central College Of Education
At Ellensburg, Washington.

The selection of the honor students was made by a committee of four Indian men who had grown up among their tribesmen, and who had achieved high positions in the State. The committee, selected by Homer L. Morrison, Superintendent of Indian Education in the State of Washington, and appointed by Stanley F. Atwood, State Superintendent of Public Instruction, consisted of George Adams of Shelton, Washington, a member of the State House of Representatives; Ira Martin of Spokane, Washington, Chief of Police of that city; J. M. Phillips of Montesano, Washington, Judge of the Superior Court of Grays Harbor County; and Henry Sicade, a Puyallup berry farmer, who is also chairman of the board of directors for a boys' orphanage, and was a member of the Fife Public School Board for twenty-five years.

The Indian committee awarded the scholarships to the following boys and girls who were graduated from Washington high schools in 1937:

Henry Bushman of the Colville Reservation,
who was student president in the Omak High School.

Charles James of the Swinomish Reservation, a
graduate of the La Conner High School.

Leona Fiander of the Yakima Reservation, valedictorian of the White Swan High School.

Caroline Nelson of the Colville Reservation,
valedictorian of the Curlew High School.

Sarah Chamberlain, an honor student and a graduate of the Sumner High School.

After the scholarships were awarded by the committee, the Indian boys and girls were arranged according to their standing by grades. The highest-ranking student was given the first choice, and in the order of their rank the others were given their choice of colleges.

Henry Bushman was given first choice. He selected the Washington State College at Pullman. He will do his major work in business administration and economics.

Charles James selected the University of Washington at Seattle. The people of the Swinomish Reservation, Charles' home, have organized under the Indian Reorganization Act, and have entered business via the fishing industry. Their project is growing in size and success and the people of the reservation realize that they will need trained business leadership. They are keenly interested in the fact that Charles won this scholarship. They have encouraged him to take up business administration and economics with the definite purpose of coming back to the reservation and helping in the management of their affairs. The University is only about eighty miles from his home; consequently Charles spends his holidays at home and keeps in close touch with life on the reservation.

Leona Fiander had third choice and selected the Central College of Education in Ellensburg. Leona will choose a major in some type of teaching work at the end of her first two years of college.



Henry Bushman, From The Colville Reservation, Attending Washington State College In Pullman.



Charles James Of The Swinomish Reservation, Washington, At The University Of Washington At Seattle.

Caroline Nelson, with fourth choice, chose the Western College of Education at Bellingham. This also is a teachers' college and Caroline will select her major in some type of teaching after her first two years.

Sarah Chamberlain, ranking fifth, went to the Eastern Washington College of Education at Cheney. This is a teachers' college and Sarah will select her major after two years in this institution.

All the students are making satisfactory adjustments in their college work. The State of Washington believes that these scholarships will do two things for the Indian student: first, they will give a selected few an opportunity to prepare themselves for better service to their own people within the State; and second, the scholarships themselves are incentives to keep a greater number of Indian youth in the high schools of the State.

The name selected by the committee of Indian men is "The Potlatch Scholarship." The potlatch is an old feast of the Indians of the Northwest, in which a man gave his property to his visitors. He was considered the noblest among the Indians who made the greatest number of gifts, but Potlatch had another significance: it required the recipients of these gifts to give a feast in their turn and to give away to others that which they had received.

The State of Washington plans to offer one additional scholarship in 1938, and one each year thereafter, so long as the federal government continues to pay funds to the State for the education of Indian children.

* * * * *

ORGANIZATION NEWS

Constitution Elections:

		<u>Yes</u>	<u>No</u>
April 16	Standing Rock Indians of North Dakota ...	590	857
April 21	Tonkawa Tribe of Oklahoma	9	7

Charter Elections:

		<u>Yes</u>	<u>No</u>
April 16	Quechan Tribe of the Fort Yuma Reservation in Arizona	117	154
April 16	Standing Rock Indians of North Dakota ...	556	29
April 28	Pawnee Tribe of Oklahoma	180	62

INDIANS STRANDED BY BREAK-UP OF CIRCUS

The frontispiece shows a group of Sioux talking over their difficulties - brought on by the sudden bankruptcy in Washington of Colonel Tim McCoy and Associates, Inc., "wild-west" show and circus, in Washington early in May.

Sixty-five Indians - Navajos, Hopis, Sioux and Southern Cheyennes - were stranded when the organization suddenly went into receivership, after a difficult period during which wages were not paid to employees. The Sioux group, which had negotiated a contract with the show through their superintendent, W. O. Roberts, was protected by a thousand-dollar bond which had been deposited at the Agency at Pine Ridge, South Dakota. This sum proved to be exactly enough to get the group and their families back home; the others, however, had made their arrangements individually and were without this protection. The total amount owing to the entire group of Indians in unpaid salary is \$751.28. Claims for this sum have been filed by the Indian Office with the receivers of the company, but since the Indians constitute only a fraction of the total number of creditors, there is considerable doubt as to the time and the amount of any recovery which can be made. Indian employees of the 101 Ranch, which broke up under somewhat similar circumstances several years ago, have never been paid.

This incident emphasizes the wisdom of making negotiations for employment which involves traveling at long distances away from home through agency officials, rather than as individuals. Agency officials speaking for a group of Indians can insist that protective clauses be inserted in contracts.

Among those in the photograph are: John Collier, Commissioner, presiding; F. H. Daiker, Assistant to the Commissioner; Adelbert Thunder Hawk, secretary to Congressman Francis Case; Lone Elk, Door Changing, Charles Thunder Bull, Joe Elk Boy, Short Bull, Return From Scout, American Horse, Black Horn, Lizzie Charging, David Charging and John Sitting Bull.

* * * * *

COVER PAGE

The photograph which appears on the cover page of this issue is a scene on the Papago desert, Sells Agency, Arizona.

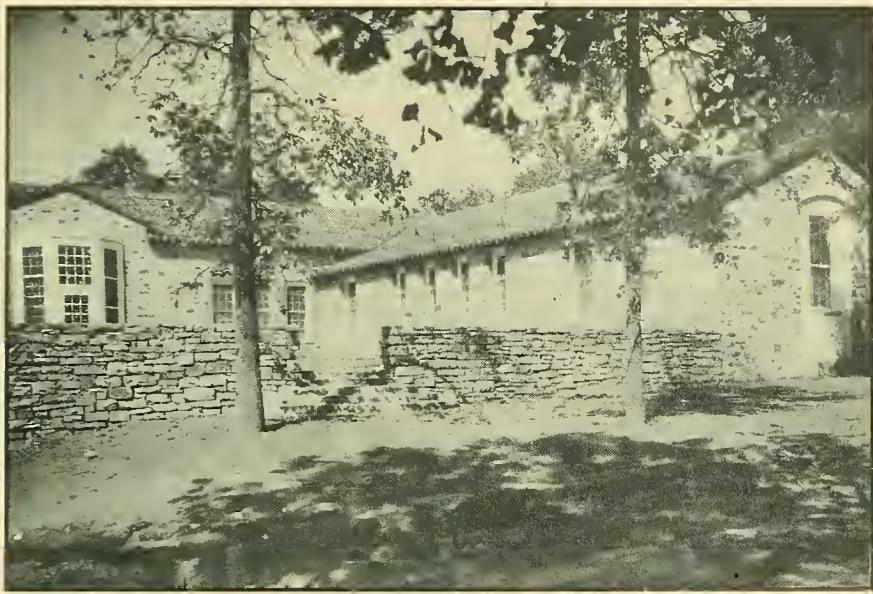
FOUR NEW HOSPITALS SERVE INDIANS

Four new hospitals operated by the Indian Service have been recently opened, or are about to be opened, to Indian patients: the Sioux Sanatorium at Rapid City, South Dakota; the William W. Hastings Hospital at Tahlequah, Oklahoma; the Choctaw-Chickasaw Sanatorium at Talihina, Oklahoma; and the Fort Defiance Hospital in northeastern Arizona on the Navajo Reservation. All except the Sioux Sanatorium were Public Works projects.



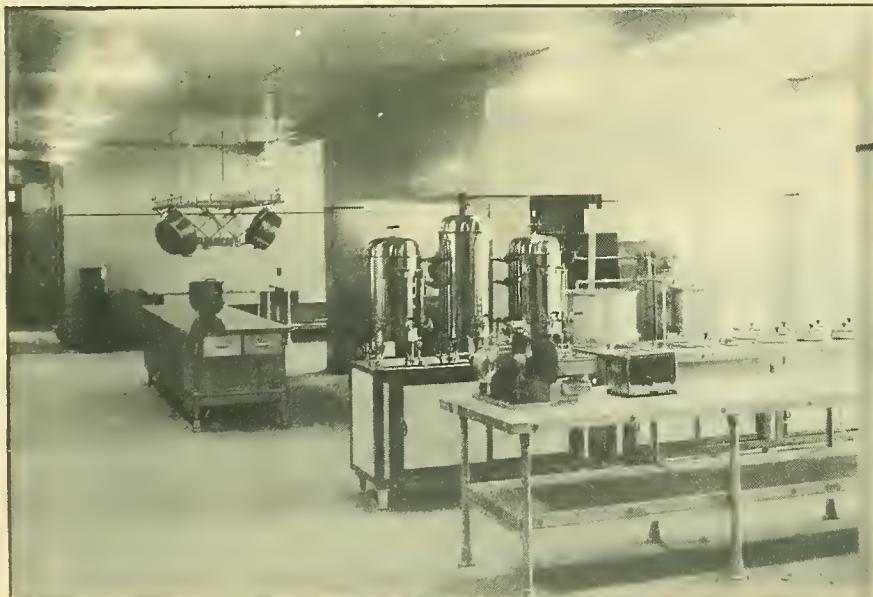
The Sioux Sanatorium, Located On The Grounds
Of The Old Boarding School Near Rapid City,
South Dakota. The Plant Was Designed By The
Indian Service Construction Division.

The Sioux Sanatorium near Rapid City, South Dakota, was finished in November, equipped during the following months and was opened to patients about May 1. It provides for 114 patients and includes complete modern equipment, such as a specially designed x-ray and fluoroscopic room, a film developing room, an operating suite, a dental clinic and laboratory and special treatment rooms. The plant includes also quarters for nurses and other personnel, a heating plant and other service equipment. The hospital, which is designed for treatment of tuberculosis patients, is primarily intended for Sioux Indians, but will be available for other Indians as well.



Southeast Wing Of The William W. Hastings Hospital

The William W. Hastings Hospital at Tahlequah, Oklahoma, was substantially completed by October 1937, but was not completely equipped and opened until early in May. It has a capacity of 69 beds, with operating facilities and x-ray and laboratory facilities. There are quarters for employees, including provision for twelve nurses and a doctor. This is a general hospital, intended primarily for treatment of Indians of the Five Civilized Tribes. This plant was designed by the Indian Service Construction Division.

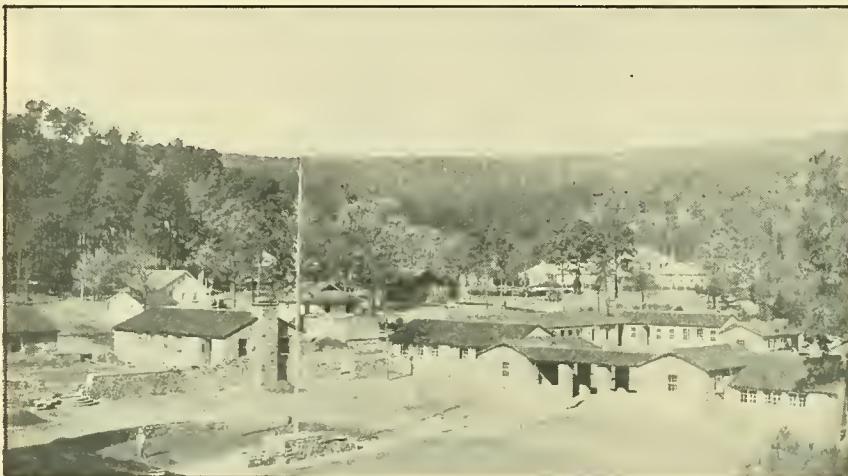


The Main Kitchen Of The Fort Defiance Hospital
(Photograph By W. T. Mullarky, Gallup, New Mexico)



The Fort Defiance Hospital At Fort Defiance, Arizona.
It Is Built Of Native Red Sandstone Quarried
Near Window Rock.

The Fort Defiance Hospital, begun in March 1937, and to be opened for patients June 20, 1938, has room for 136 patients. It is an extremely well-equipped modern hospital, including an out-patient department with treatment rooms and dispensary, an operating suite plus an extra emergency operating room, laboratories and obstetrical department, an x-ray room, rooms which can be isolated for special types of cases, a dental clinic and an eye, ear, nose and throat clinic. This plant was designed by the Indian Service Construction Division.



Nurses' Quarters, Choctaw-Chickasaw Sanatorium,
Talihina, Oklahoma.



Native Stone And Brick Were Used For The Choctaw-Chickasaw Sanatorium At Talihina, Oklahoma. The Main Building, Viewed From The North.
(Schmidt, Garden, & Erickson, Architects.)

The Choctaw-Chickasaw Sanatorium at Talihina, Oklahoma, is by far the largest construction project ever undertaken by the Indian Office. It is not one building, but a group, in which the existing hospital plant has been remodeled and made a part of the much larger new plant. The main hospital, infirmary, ambulatory wards and power house form the main block; the nurses' quarters and doctors' quarters are in separate groups; there is also a building housing the recreation hall and dining room; and a garage. The total capacity of the completed plant is 232 beds.

This hospital is designed primarily for the treatment of Oklahoma Indians having tuberculosis, but will provide about 75 beds for general purposes.

* * * * *

SALEM INDIAN SCHOOL 58 YEARS OLD

The Salem Indian School at Chemawa, Oregon, which this year celebrates the fifty-eighth anniversary of its organization, is one of the oldest schools being operated by the Indian Service, being second in age only to Sequoyah, which was founded in 1872 by the Cherokee Nation. Charles E. Larson, who himself entered the school in 1893 at the age of ten, gives the derivation of the school's name. It comes, says Mr. Larson, from the Chinook language - "che", meaning new, and "wawa", meaning talk. Through error, the word was changed to Chemawa.

CONFERENCE OF FRIENDS OF THE INDIAN DISCUSSES CURRENT PROBLEMS
IN INDIAN ADMINISTRATION

The Conference of Friends of the Indian, called by the Joint Indian Committee of the Home Missions Council, and the Council of Women for Home Missions, by the Indian Rights Association and by the American Association of Indian Affairs met at Atlantic City April 22 and 23.

Most of the discussions centered around four issues: the use of liquor by Indians, the Navajo problem, the Indian Reorganization Act and the cultural and religious aspects of the present administration's policy.

After discussion of the prohibition of intoxicating liquor among Indians, the conference adopted a statement urging more thorough enforcement of the law, and suggesting also a more systematic educational anti-alcoholic campaign in government and mission schools and by mission agencies. The proposal was also made that the government concentrate its efforts toward strict law enforcement on one particular reservation as a demonstration of the potential effectiveness of such a policy. A suggestion for amendment of the Federal law to permit an experiment in the controlled sale of liquor on a given reservation on the initiative and under the direction of the tribal council was discussed thoroughly and lengthily; this suggestion of policy, however, was removed from the final resolution by a narrow margin of votes.

The Conference adopted a statement to the effect that it was opposed to the repeal of the Indian Reorganization Act, but suggested amendments which would liberalize its terms to make possible the use of the Act's educational loan funds by members of tribes which have rejected the Act. An amendment was also suggested which would modify the credit provisions of the Act along the lines of the Oklahoma Indian Welfare Act, under whose terms loans can be made to cooperative groups as well as to organized tribes which have organized and incorporated.

In the course of the interesting discussion of the administration's policy toward cultural and religious freedom, Dean Davis W. Clark of the Episcopal missions of South Dakota pointed out his belief that the policy of encouraging preservation of the values of the Indian spiritual and cultural heritage was in effect being

distorted by the inability of some Indian Service employees to distinguish between the basic spiritual and cultural values and the less meaningful externals; the result, said Dean Clark, was that the policy had fostered an outbreak of almost continuous dancing having little to do with the real values of Indian culture and tradition, while many of the real values still lay hidden. The Conference adopted a statement proposing that all agencies join in an effort to create a program of broader and saner recreational opportunities for Indians.

There was a long discussion of Navajo affairs, in which it was said by many speakers that the situation was critical because of the failure of the Indian Service administration and the Navajos to understand one another. It was also brought out in the discussion that one of the perturbing factors in the situation was the activity of non-Indians in supporting opposition to the basic stock reduction program, and in leading Indians to believe that many white people would join with them to frustrate the administration's policies. After discussion, the problem was referred to a continuation committee for further study.

The Conference discussed the obstacles in the path of more effective Indian administration, and made a number of suggestions for the improvement of Indian Service and governmental procedure.

* * * * *

INDIAN ROAD WORK AS TRAINING FOR JOBS

By H. J. Doolittle, District Engineer, Roads Division

W. W. Beatty, Director of Education in the Indian Service, has said that in training young Indians the Service "must offer such complete opportunity for continuing practical experience that the work of our students will be well-done regardless of race." The training which more than ten thousand Indians are receiving in road work is indeed an opportunity for continuing practical experience. During the fiscal year ended June 30, 1937, 10,783 Indians were employed by the Service on road work. Their supervisors take pride in giving them sound training.

Through cooperation with state, county and WPA road units, a number of Indians trained in Road Division work are taking their places with white men in outside jobs. There is generally a local market for experienced road workers, and it is becoming evident, through specific cases, our men can compete in their local labor markets with the best in their field.

NEWS MAGAZINE REPORTS ON CONFERENCE OF
FRIENDS OF THE INDIAN; COMMISSIONER COLLIER COMMENTS

The following quotation is taken from the May 2, 1938 issue of "Time", which comments on the Conference of Friends Of The Indian, described on page 16.

"Hardly more than a generation ago, U. S. churches still had a stirring sense of the U. S. frontier. Much of their consecrated vigor derived from their missionary work among U. S. Indians. To-day the welfare of the nation's 337,000 red men lies less with the churches than with the Government, particularly with Secretary of the Interior Ickes and zealous Indian Commissioner John Collier. Last week in Atlantic City, missionary chagrin over this state of affairs spilled over. At a Conference of Friends Of The Indian - representing two secular Indian associations and Indian mission workers of 28 Protestant churches - a report cited lawlessness, drinking, vice, illegal marriages in Indian communities, blamed the "hands-off policy" of the Government.

"'During all the years prior to the present Administration,' said the report, 'the story of the progress of the red men in adopting standards of Christian civilization stands out ... as an impressive illustration of the effectiveness of cooperative effort and sympathetic understanding between the forces representing the church in America and the governmental agencies.' By contrast, the report cited Commissioner Collier's well-known policy of helping Indians to 'turn back to their so-called ancient cultures, and to revive pagan practices and ceremonies of the pre-Columbian era.' This 'appears to the Christian forces of America to be a denial of the right of Indians to enter into an appreciation of their Christian heritage, implicit in their status as American citizens.'

"Neither Indian Commissioner Collier nor Secretary Ickes showed up in Atlantic City, as the conference had hoped, to defend their work. Mr. Collier sent a message, in which he ducked religious issues,

said his bureau is hampered by 'a thousand anti-
quities', begged the cooperation of alert citizens,
for 'Indians will always have neighbors who stand
to profit by despoiling whatever little property
they may have, and debauching them as human beings.'"

* * * * *

Commissioner Collier wrote the editor of "Time" under date of May 4, as follows:

"It was a pleasure to read your news report 'Indians' Friends' in Time's issue of May 2.

"I believe it is obvious that your correspondent and your editors recognized the fundamental fact that so-called 'Indian lawlessness', etc., did not begin with the 'hands-off' policy of present-day Indian Service administration of Indian affairs. To us, of course, it is equally patent that the morals of Indians should not and cannot be isolated from the morals of entire communities and areas in which the Indians reside.

"I appreciated also your reference to a fact, not always understood, namely that religious liberty applies to all peoples in the United States and not merely to Christians.

"Incidentally, you will want to know that the report from which your correspondent quoted was not presented at the meeting at all."

"Secretary Ickes and myself were well-represented at the conference by Walter V. Woehlke, Assistant to the Commissioner of Indian Affairs. Mr. Woehlke and the delegates engaged in a thoroughly constructive discussion of many problems of Indian administration and the advice of the delegates was solicited and received.

"I am attaching for your information a copy of the resolutions adopted by the conference.

Sincerely yours,
John Collier, Commissioner."

* * * * *

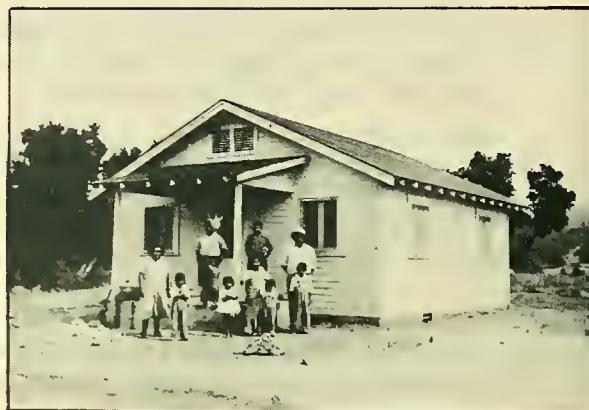
*Note: The Indian Office has been informed that Dr. Mark Dawber, who is Executive Secretary of the Home Missions Council, Oliver LaFarge, President of the American Association on Indian Affairs and Jonathan Steere, President of the Indian Rights Association, have written to "Time" protesting the quotation from material which was not presented at the Conference at all.

EXAMPLES OF REHABILITATION PROJECT AT MISSION, CALIFORNIA.



A Family On The Pechanga Reservation: Their Old House.

The New Home Built For This Family With Rehabilitation Funds



Nicholas Chaperosa And His Garden - Another Rehabilitation Project.

BLACKFEET CRAFTS WORKERS READY FOR SUMMER SEASON

Blackfeet Agency, Browning, Montana.

(This article was prepared from material furnished by Mrs. Jessie Donaldson Schultz, Community Worker at Blackfeet Agency, Montana, and by Mrs. Ethel B. Arnett, Director, Division of Education and Recreation, Works Progress Administration of Montana.)



Plans for the summer season in the Blackfeet Indian Craft Shop have been completed by Mrs. Jessie Donaldson Schultz, Community Worker, and other sponsors of this unique project.

The renaissance in Blackfeet crafts, which is being paralleled by an interest as well in the stories, songs and traditions of the tribe, has come about in less than two years. The shop itself was in operation only one month during the 1936 summer season and three months during the past summer. It has operated on a very modest budget, and, moreover, has been obliged to move three times during its short life. Nevertheless the shop had cleared, by the end of March, 1938, \$4,250.

The movement began in the summer of 1936 when a small group of Indian women on the Two Medicine River (Mary Little Bull, Mary Little Plume, Angeline Williamson, Cecile Horn, Nellie Buel, Cecile Tail Feathers, Rose Big Beaver and Margaret Middle Calf)

encouraged by Mrs. Schultz, made costumes to be sold at the Sun Ceremony encampment. Their experiment turned out well; the women learned something about what tourists wanted; and they continued with their work. Three other women in Browning - Louise Berrychild, Gertrude No Chief and Annie Calf Looking - were also among the pioneers in the Blackfeet crafts movement.

In the summer of 1936 the venture of a Blackfeet crafts shop was undertaken. Superintendent Charles L. Graves arranged for the use of the old tribal council room as a shop, Mrs. Schultz called upon the Indians to bring in their crafts articles, and the enterprise got under way for a brief season. Such promise had been shown during the brief season of the shop's existence that the WPA Division of Education, under Mrs. Ethel B. Arnett, Director, assigned two Indian workers, Louise Berrychild and Mary Little Bull, to teach crafts work and to help start handicraft projects. The organization of Indians into local crafts groups paved the way for the formation of the Blackfeet Cooperative Society in April 1937. Now there are ten strong local clubs, with a total membership of 400.

In January 1938, a loan of \$5,000 was made to the Crafts Shop from rehabilitation funds to finance purchases of crafts goods and a grant of \$2,500 for building and equipment. WPA has added another teacher, Agnes Chief-All-Over.

Crafts club members have worked enthusiastically during the winter. Members have met with the instructors to discuss ideas, to agree on standards of work, and to look into old ways of making the fine Blackfeet crafts articles. Standards of work have risen to a very high level, through the process of careful selection of articles for sale, and of insistence upon meticulous standards of authenticity and good workmanship.

In addition to the three Indian teachers being paid by the WPA Division of Education and Recreation, help is also being provided through four WPA Indian workers who are doing research in ancient Blackfeet designs. Louis Randall, Victor Pepion, Albert Racine and Cecile Crow Feathers are now working on designs of various types - pictographs found on robes and rocks, designs found on costumes and those on painted tepees.

Blackfeet crafts embrace a wide variety of articles. Bows and arrows and quivers have been made this winter by James Bad Marriage, Shorty Whitegrass, Last Rider, After Buffalo, Stabs-By Mistake, and others; spears with large flint heads are also being made. The arrow points are old ones, actually used in shooting buffalo, found on the reservation in so-called buffalo traps. Dolls dressed in authentic and carefully made costumes, moccasins, bags and coin

purses are also made. Suede and buckskin jackets have been especially popular with tourists. The jackets are beautifully cut and tailored, are trimmed with beaded designs, and have buttons of hand-carved elk horn. These jackets and boleros, and hats, skirts and bags as well, are being sold at Abercrombie & Fitch, a well-known sports shop in New York, and a large number have been sold through mail orders.

This past winter Arrow Top-Knot, an eighty-year-old Indian, made a supply of the traditional wood and rawhide dishes, all painted with the sacred paint and all made in the form of some animal. He is one of the best sources of information about ancient lore.

One of the oldest of the arts of the Blackfeet Indians is quill work. This work was done by the Indians before the easier bead work came into fashion. When the Indians were asked to do quill work for sale to tourists, they refused because the ancient ceremony of preparing the quills had been forgotten and they felt that unless the quills were prepared with the correct ceremony, the participants would be blinded. Some of the Indian workers, however, learned from an older Indian how the ceremony of preparing quills should be performed, and for the first time in many years, the quills were prepared in the age-old manner this past season.

Indian paintings and carvings are also sold in the shop. Among the younger Indians whose work shows promise is Mike Swims-Under, whose carvings in wood were sold in the shop last summer. Also available in the shop are examples of the wood carvings of John Clark, well-known Blackfeet deaf-mute artist, who has his own shop at one of the entrances to Glacier Park.

Last summer the craft shop moved to new quarters at St. Mary's Lake. An old log cabin, originally the home of the famous white trader and pioneer, Jack Monroe, was procured by Superintendent Graves and moved to a strategic location on a highway within the park. It has been repaired and is ready for the coming tourist season.

The Blackfeet have a splendid tourist market open to them in their proximity to Glacier National Park. Until the past two years, much of the goods sold in the Park has been imported, and non-Indian in origin. Now the Blackfeet are ready to supply handmade goods of high quality.

* * * * *

OSAGE INDIAN MUSEUM DEDICATED MAY 2 - 3



A Portrait Of Sylvester Tinker, Osage, One Of A Group Of Tribal Portraits Painted For The Osage Museum*

of the tribe. These were done as a WPA project by Todros Geller, Chicago artist.

The simple, attractive, sandstone building which houses the collection is a restoration, made through a WPA grant, of an old tribal chapel building in Pawhuska. The original cupola and bell which for two generations called young Osages to services were replaced on the new building.

The only tribal museum in the United States opened when the Osage Indian Museum was dedicated in Pawhuska, Oklahoma, May 2 and 3.

The museum's collection of Osage crafts, ceremonial objects and historical records was begun some fifteen years ago, when the Osage Tribal Council bought the Osage collection of John Bird, former trader. In addition to hunting equipment and weapons, old costumes, and objects of religious significance, the museum is acquiring old documents, photographs and historical books dealing with tribal history. Last year sound recordings were made of an Osage radio program which was arranged by Joseph Mathews, tribal councilman and author. These recordings of Osage songs, speeches in the Osage tongue by several distinguished full-bloods of the tribe, and English versions of Osage legends are now a part of the museum's collection.

Miss Lillian Mathews, curator of the museum, has had charge of indexing and arranging the museum's varied possessions. Gifts of all kinds, which have included cherished family heirlooms, have been donated by interested tribesmen.

One feature of the collection is a group of portraits of well-known Osages, chosen as representative types

*Photograph by Andrew T. Kelley.

This museum is the only recent example of a systematic and permanent pooling of its records and historical relics by an Indian tribe. Through this collection, the story of the development of this great Plains stock, from the first known records dating back to the days of Marquette, will be kept as a possession of the tribe for all time.

The dedication of the museum on May 2 and 3 was the occasion for a colorful celebration in Pawhuska, which included speeches by older members of the tribe, a parade, Indian games, and a barbecue.

* * * * *

TWO RECENT BOOKS ON INDIAN LITERARY HERITAGE

SINGING FOR POWER, by Ruth Murray Underhill.

University of California Press, Berkeley. \$2.00.

"Singing for Power" is a skillful rendition in simple and musical English of part of the magnificent Papago heritage of song. Rituals for rain, for "singing up the corn", for war and for warding off evil are described, among others, and the songs which were an integral part of them are set down. The study of which this book is a part was made under the direction of the Humanities Council of Columbia University in 1931 and 1933. The delightful drawings of ancient Papago life were made by two Indian boys - Avellino Herera of Sia Pueblo and Ben Pavisook, a Ute.

Another book by Dr. Underhill, "First Penthouse Dwellers Of America", has recently been published by J. J. Augustin. It will be reviewed in an early issue.

* * * * *

LEGENDS OF THE LONGHOUSE, by Jesse Cornplanter.

J. P. Lippincott Company, Philadelphia and New York. \$2.00

This is a book of Seneca stories, "told to Sah-Nee-Weh, the White Sister" - Mrs. Walter Henricks of Pen Yan, New York, a white friend and neighbor. Jesse Cornplanter, who is a descendant of the Corn Planter who knew George Washington, lives on the Tonawanda Reservation in New York. The legends, which are in the form of letters to the author's white friend, deal with such varied topics as the origin of the world, with "the little people", with good and evil legendary figures and what happened to them.

The introduction is by Carl Carmer, author of "Listen for a Lonesome Drum." The illustrations were drawn by Cornplanter, teller of the stories.

CCC ANNIVERSARY CELEBRATIONS SHOWED WIDE VARIETY

"Indians At Work" has received so many descriptions of local celebrations of the fifth anniversary of the CCC held on April 5 that it would be impossible to print them all even in condensed form. Parades, rodeos, barbecues and exhibits were held all over the Indian country. Excerpts from three of the accounts follow:

Fallon Reservation, Carson Agency, Nevada. "The rodeo was a success and everyone had a fine time, although the first man out on a horse was bucked off and broke his arm; but even this served its purpose, as the enrollees had organized a first-aid squad for just such an emergency and they immediately took charge of the situation. A doctor among the spectators set the broken arm with the help of the first-aiders. Later he told me that the first-aid crew was exceptionally well-trained." By Frank M. Parcher, Project Manager, CCC-ID.

Truxton Canon Agency, Peach Springs, Arizona. "In the middle of our program, there came an interesting break. An old man, blind and partly lame, stood up and in faltering tones asked if he might speak. He was Kate Krozier, Indian scout in the days



Huya, Kate Krozier And Jim Mahone, Elders Among The
Truxton Cañon Hualapais.

following the Civil War. In a few minutes he told what he remembered of the old days, and made a comparison of what, in spite of his blindness, he conceives to be the present. Not for long will these ancient voices be heard." By Erik W. Allstrom, CCC-ID Camp Superintendent.

Fort Berthold Agency, North Dakota (From "The Minot Daily News", Minot, N. D.): "Indian youths, too, have their Civilian Conservation Corps, and the Elbowoods Camp on the Fort Berthold Reservation, which has an enrollment of nearly 100, presented an elaborate program and an exhibition of its work when visitors were entertained there this week at the annual achievement day.

"The program was in charge of Charles Bird, Project Manager for the camp, who came here from the Blackfeet Reservation in Montana, when this project was started in 1936.

"Visitors at the camp Tuesday were shown displays of Indian relics, arts and crafts undertaken by Indian youths, engineering and construction work done on the reservation, blacksmithing, carpentry, mechanics, forestry and athletics. These exhibits constituted an exposition of the educational program which is being carried on at the camp for Indian youths.

"One activity of the Indian CCC not represented in this exposition was adult education. Adult Indians who have not previously had opportunity to learn to read and write, as a result of this work, are signing their names in writing now instead of marking 'x' or using fingerprint signatures.

"The show of old time Indian articles, sponsored by the Elbowoods post of the American Legion, was in charge of Eli Perkins. It included a large tepee and small tepee, an Indian fish trap, garments, bead work and other things.

"When the various displays were judged, that on engineering, which was in charge of Frank Howard, was awarded first place; an exhibit of mechanics, with John H. Wolf in charge, ranked second; and a safety-first demonstration, in charge of Ben Goodbird was third.

"The principal speech of the day was made by Peter Beauchamp, a member of the tribal council, who said that Indians are learning now to provide their own livelihood and to engage in profitable pursuits which may be available to them on the reservation. He complimented the present federal administration on its Indian policy."

BUFFALO NICKEL TO BE MINTED NO LONGER

At the end of June, which marks the close of the fiscal year, the buffalo-Indian nickel will be coined no more, according to the Office of the Director of the United States Mint.

More than a billion - to be exact, 1,210,796,248 - of this coin of distinctive American design had been minted by the end of March of this year.

The Indian nickel, which was first struck off in 1913, was designed by James Earle Fraser, eminent Minnesota sculptor, among whose other well-known works are "The End Of The Trail", and a number of pieces in Washington, D. C., including the John Ericsson Monument, the bust of Theodore Roosevelt in the Senate Chamber of the Capitol, the sculpture on the Constitution Avenue side of the new Archives Building, the two seated figures at the front of the Supreme Court Building and the Alexander Hamilton Monument on the south side of the Treasury Building.

There have been a number of versions as to the identity of the Indian whose profile was shown on the nickel. Mr. Fraser cleared up the controversy by a letter to the Indian Office in 1931.

Commissioner of Indian Affairs,
United States Department of the Interior,
Washington, D. C.

Dear Sir:

The Indian head on the buffalo nickel is not a direct portrait of any particular Indian, but was made from several portrait busts which I did of Indians. As a matter of fact, I used three different heads. I remember two of the men: one was Irontail, the best Indian head I can remember; the other was Two Moons; and the third I cannot recall.

I have never seen Two Guns Whitecalf, nor used him in any way, although he has a magnificent head. I can easily understand how he was mistaken in thinking that he posed for me. A great many artists have modeled and drawn from him, and it was only natural for him to believe that one of them was the designer of the nickel. I am sure he is

undoubtedly honestly of the opinion that his portrait is on the nickel.

I am particularly interested in Indian affairs, having as a boy lived in South Dakota. I hope their affairs are progressing favorably.

Sincerely yours,

J. E. Fraser

One of the models mentioned by Mr. Fraser - Irontail - was a Sioux; the other, Two Moons, was an old hereditary chief of the Cheyennes. Two Guns Whitecalf was a Blackfeet. All of these colorful figures are dead.

The design of the new nickel, chosen from among the 390 models submitted, was made by Felix Schlag of Chicago. The head of Thomas Jefferson will be shown on the obverse; the reverse will depict Monticello, the home Jefferson designed and built for himself in Virginia.

* * * * *

CURTAIN FOR TONAWANDA INDIAN COMMUNITY BUILDING



The photograph above shows the curtain for the Indian Community Building at the Tonawanda Reservation, New York, which was painted by Eric Krause of the Federal Arts Group in Rochester. The material was purchased by the Social Welfare Department and the labor was furnished by the Works Progress Administration. Dr. Arthur C. Parker and Mrs. Walter A. Henricks helped with suggestions for the design.

WHAT THE INDIAN SERVICE IS DOING FOR ITS CCC WORKERS IN THE
FIVE CIVILIZED TRIBES AREA OF OKLAHOMA

By R. M. Patterson, Supervisor,

CCC-ID Enrollee Program

This is the situation surrounding our welfare program for CCC-ID enrollees in the Five Civilized Tribes Area:

The jurisdiction includes all or parts of 40 of Oklahoma's 76 counties; it is about 225 miles deep and an average width of perhaps a hundred miles. There are five tribes all speaking different languages (although English is spoken by the majority of the Indians). The land is practically all allotted. It is a corn and cotton country, with some stock raising also.

The need for employment is urgent, so the payroll going to our average enrollment of 500 means help throughout the area. About 30 per cent are employed at Bull Hollow Camp, 75 miles northeast of Muskogee; 25 per cent work out from Blanco, a hundred miles south of Muskogee; about 5 per cent work at Tuskahoma, where the ancient Choctaw Council House is being restored as a community center; and the remaining 50 per cent work out from Stilwell and Tahlequah. Some of the CCC-ID projects center around boarding camps; others draw on men living at home.

In this large and varied area the CCC-ID is not only trying to accomplish certain physical projects; it is also carrying on a program of welfare, instruction and recreation for its Indian workers. Moreover, it is trying to tie in this program with the economic and social needs of the whole Five Civilized Tribes Area.

What Five Tribes Enrollees Learn

Briefly, the plan of training may be described as a four-point program embracing the following kinds of instruction:

1. Project training, derived from camp and job operations and the development of skills therefrom, such as clerical work, road-building skills, including stone masonry, auto mechanics, machinery operation and repair, blacksmithing, carpentry and concrete work. Important also is incidental training in erosion belt

farming techniques: the gully and erosion-control projects which the men see going on all around them are fine training in revegetation, contour farming and strip-cropping, from which every Oklahoma farmer can profit.

2. Vocational training: Non-job-connected skills, such as subsistence gardening, agronomy and live-stock management.

3. Cultural training: Both academic and vocational work in native arts and crafts and training in citizenship.

4. Health training, such as training in personal hygiene, principles of nutrition, practical sanitation and safety training (including safe driving technique).

Welfare And Recreation Programs

What of welfare work and recreation for enrollees? They have stepped off on the right foot at Five Tribes: their scheme of things does not presuppose a large number of special facilities; it takes the situation "as is" and does something about it.

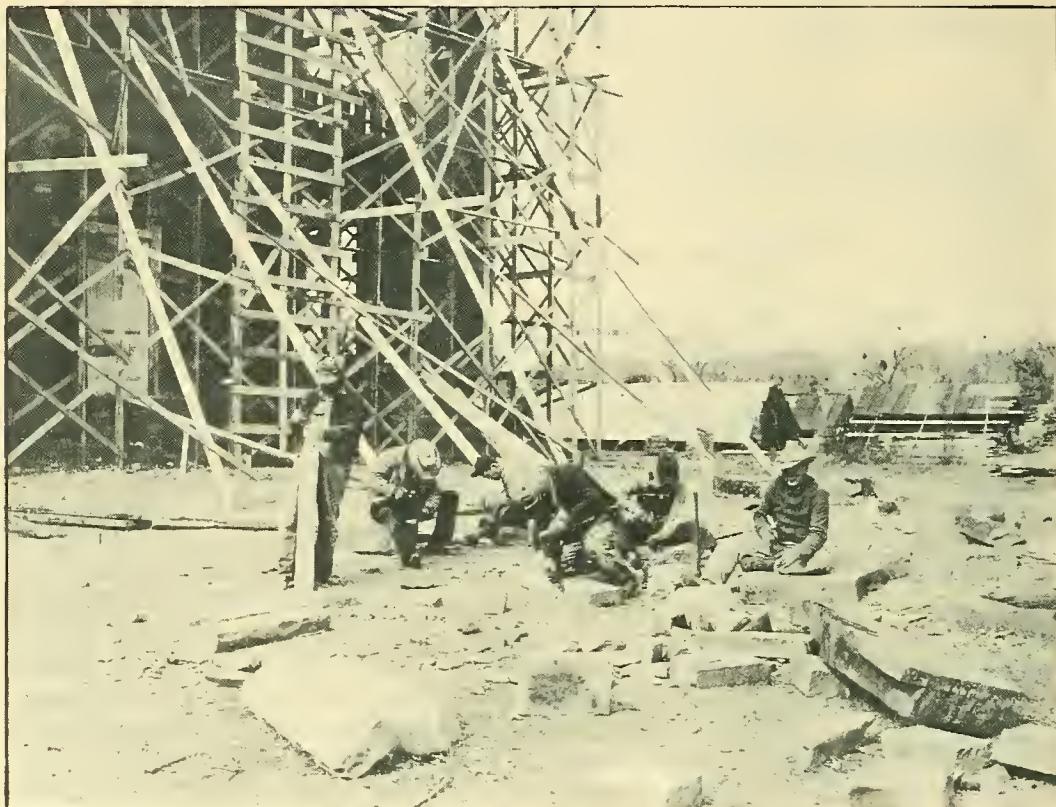
One specific aid to an intelligent welfare program in this area are good records. Two simple forms are kept. These are factual, practical and reasonably complete. They show at a glance the background, economic situation and employment record of enrolled men. A part of the record material summarizes the enrollee's story of placement and training - what was done to serve his needs - and forms the basis for the enrollee's certificate of proficiency, as authorized by regulations whenever a good worker is discharged. At discharge, a summary of the ex-enrollee's cumulative record is filed with the agency employment office.

Another phase of welfare work includes individual guidance and counsel. - periodical informal interviews in which the enrolled man's personal problems, needs and interests are discussed by a friendly adviser. This procedure gives valuable insight in in-service placement and training.

One phase of the welfare program - a demonstration of the acquisition and use of income - is illustrated by the program at Bull Hollow Camp. This beautiful camp has adjoining it a 200-acre level creek bottom which will become a large garden managed by enrolled men during leisure time. Here, we hope, will develop a powerful silent argument that wages are no final substitute for a home ranch. Enrolled in the camp there will be some 150 hand-picked

young men, each of whom will receive \$5.00 spending money per month, the remainder to go to his family or into savings. Sound training for this group, plus the chance for savings, should develop some fine Indian citizens.

Twenty young Indians, through a cooperative arrangement with the Army, were selected for special training for a period of three months at the Rush Springs Junior CCC camp, many of them in key understudy positions in the camp office, supply room, infirmary and mess.



Indian CCC Men Working On The Remodeling Of The Choctaw Council House Near Tuskahoma, Oklahoma.

The recreational plan for the Five Civilized Tribes jurisdiction includes competitive sports, inter-project teams, outside games, home talent entertainments, meetings at local centers, visual education and entertainment, indoor games, books and periodicals, newspapers and radio, group hobbies and the like.

Who Runs The Program

A welfare program such as the one described above does not develop out of thin air; it is the result of careful planning

and cooperation on the part of a large number of people. The channels are obvious and simple: Superintendent Landman reserves, of course, administrative decisions and approvals to himself and is active in the planning and coordinating phases; Senior Project Manager H. C. Miller is in charge of CCC-ID activity as a whole; aiding him is Camp Assistant O. G. McAninch in charge of the enrollee program of welfare, instruction and recreation.

It is proposed to arrange occasional agency staff conferences to keep in touch with this program and to set up a small standing committee composed of, say, the heads of Education, Extension and CCC-ID divisions, plus, perhaps, other members who will help to maintain a wise balance between the material and human values in the total jurisdictional land-use problem.

The feeling of civic responsibility, of growth, of work, is evident all down the line.

Twentieth Century Indians

Here is an example of the development of this responsibility. Nobody could witness the boss of the Choctaw crew bringing his tired men into Blanco; kindly and firmly turning down two men who wanted immediate store credit on the strength of a few days' enrollment; saying "yes, you're on" to the two men who had hiked sixteen miles for that good word and immediately started hiking back - almost double-timing because the chance to work had lifted their hearts; arranging with a visiting official to have some condemned salvage tentage trucked out to the family camped under the cliff in the open because the man had just enrolled and moved in near Project #31; and finishing his day by organizing an impromptu concert (two guitars, one banjo and a fiddle) - nobody could witness all this without realizing that CCC-ID's "total" problem is essentially the total Indian problem and that such men as this Choctaw know how to solve it.

And nobody could visit the blacksmith shop at Stilwell without realizing that native arts and crafts are living. There are Enrollee Jesse Foreman's wood carvings: they are spontaneous on his part; they are indigenous and they are Indian. There is blacksmith Dick Smith's bow of Bodark wood with the squirrel hide bowstring. I think that Smith's favorite arrow is a symbol of our whole program. The arrow is a shaft of native wood with hawk's feathers - conventional enough. But the point is made of automobile spring steel, runs halfway up the shaft and balances perfectly, is like no arrowhead you ever saw before, and is in frequent use in regular neighborhood shoots. Smith may have obtained his idea from a drill-head; anyway, it is efficient. There you are - Smith's shooting outfit is not for tourist trade but for use; it is indigenous and it is Indian - twentieth century Indian.

INDIANS IN THE NEWS

Cheyennes Of Tongue River Reservation, Montana, Buy Cattle In Texas; Discuss Cattle Business

(Note: "Indians At Work" will print, from time to time, interesting excerpts from local newspaper accounts of events involving Indians.)

From the "Herald-Post", El Paso, Texas: Four Indians, leaders of the Cheyenne Tribe of Lame Deer, Montana are in El Paso today to buy 2,000 head of cattle for their people. The Indians are: Pat Spotted Wolf, John Stands-In-Timber, Eugene Fisher and Little John Russell. Spotted Wolf sees economic independence ahead for the tribe.

"This is way it should be," he said. "Indians run their own business." He's the fifty-one-year-old chairman of the Steer Enterprise Committee of the tribe.

They will buy the cattle in the Southwest under the provisions of the Wheeler-Howard Act of 1934 through whose loan fund the tribes can borrow from the federal government.

This is the second trip made by the committee. Last year, Stands-In-Timber and Spotted Wolf bought 1,936 head of cattle in the Southwest.

"We will sell this fall about 1,500 head of the cattle we bought last spring," Spotted Wolf said.

The Indians discussed the Wheeler-Howard Bill with interest.

"Everybody in tribe shares in profits," Spotted Wolf said. "Good business. We like law. Some don't. We want to keep it."

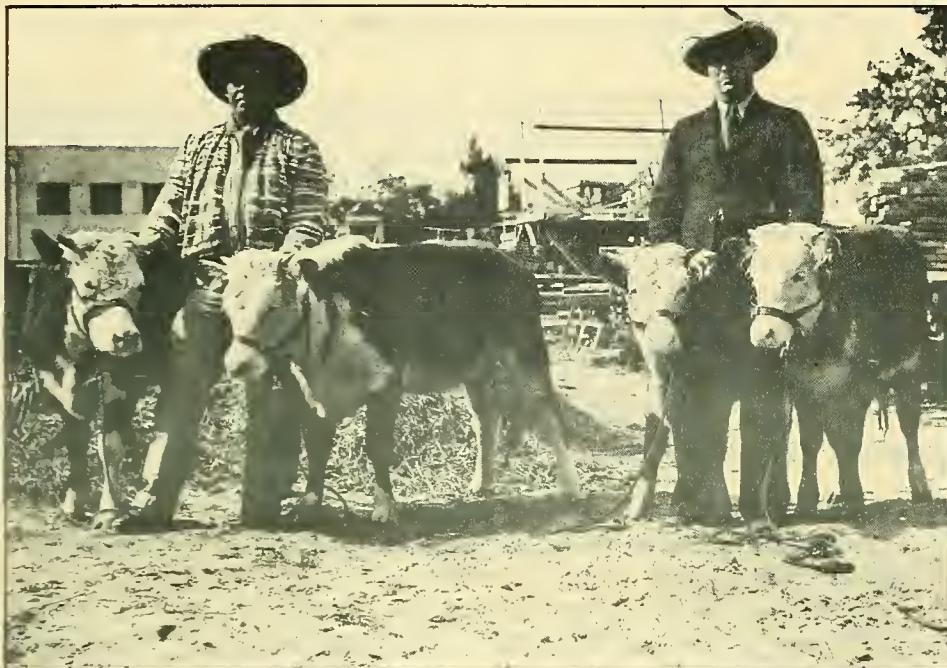
Stands-In-Timber told of visiting the Navajos in Arizona en route to El Paso. "I read in magazine of Interior Department all about Navajos, what fine tribe they are, how fine they are doing with their grazing and their weaving," he said.

"We visit them in hogans. Our conditions better." Something like a smile played around his mouth. "We have houses, furniture. They don't. Our land looks better. Navajos good Indians."

The past year was the best for the tribe in eight years, Spotted Wolf said. The reservation embraces 500,000 acres. (April 25, 1938.)

SEMINOLES PARTICIPATE IN FLORIDA STATE FAIR

Superintendent F. J. Scott writes from the Seminole Agency at Dania, Florida, that Seminoles took a creditable part in the recent state fair held at Tampa. The illustration below shows the fine Hereford calves which were exhibited.



Charlie Osceola, Seminole, And Fred Montsdeoca, Indian Service Stockman, With the Hereford Calves Exhibited By The Seminoles At The Florida State Fair.

* * * * *

PAWNEE FOOD PRAYER

Atius-----Father,
Ha-----Behold, Thou,
Wahwahte--I eat.
Is-tewat--Look, Thou,
Askururit--Together we are;
Wetah tsi ha ka wa tsi sta --
Now we take food.

* * * *

FORUM ON INDIAN AFFAIRS TO BE HELD AT SEATTLE

By Lawrence E. Lindley,
Washington Representative, Indian Rights Association

The Forum on the American Indian as a special group associated with the National Conference of Social Work will have three meetings during the National Conference at Seattle, Washington.

The Forum was organized at the National Conference at Atlantic City in 1936 to continue the programs of the Committee on the American Indian of the National Conference from 1928 to 1936.

The meetings scheduled for this year are as follows:

Thursday, June 30. 2:00 to 3:30 P.M. Dr. Henry Roe Cloud, Supervisor of Indian Education, presiding officer

1. Present-Day Problems of the Northwest Indians; leader, Dr. Erna Gunther, Department of Anthropology, University of Washington, Seattle, Washington.
2. Adult Education In An Indian Community. William O. Roberts, Superintendent of Pine Ridge Agency.

Thursday, June 30. 7:00 P.M.

At this dinner meeting the Indians in attendance at the Conference will give short talks about their work. This custom has been followed for many years. Moving pictures, "Presenting the Indian Problem" will be shown by Homer L. Morrison, Superintendent of Indian Education in the State of Washington, State Department of Education, Olympia, Washington.

Friday, July 1. 2:00 to 3:30 P.M.

General Topic - Cooperation In Indian Affairs.

1. Functions of Federal and Local Agencies.
(Speaker to be secured)
2. Cooperation in Indian Education.
(Speaker to be secured)
3. Cooperation in Social Security.
Jane Hoey, Director of Bureau of Assistance, Social Security Board, Washington, D. C.

It is planned to allow time for questions and general discussion at all sessions.

The work of the Forum on the American Indian is in charge of an Executive Committee of twenty in addition to the officers who are: Lawrence E. Lindley, Indian Rights Association, Chairman; Mrs. Henry Roe Cloud, Vice-Chairman; and Father J. B. Tennelly, Bureau of Catholic Indian Mission, Secretary-Treasurer.

CCC-ID PERSONNEL AT FIVE TRIBES AGENCY, OKLAHOMA,

GET FIRST-AID CERTIFICATES

By John P. Watson,

In Charge CCC-ID Safety Personnel



Various Types Of First-Aid Treatment

Under the leadership of Instructor Edwin Hoklotubbe, eighteen men in the CCC-ID at the Five Civilized Tribes Agency were recently awarded American Red Cross Certificates.

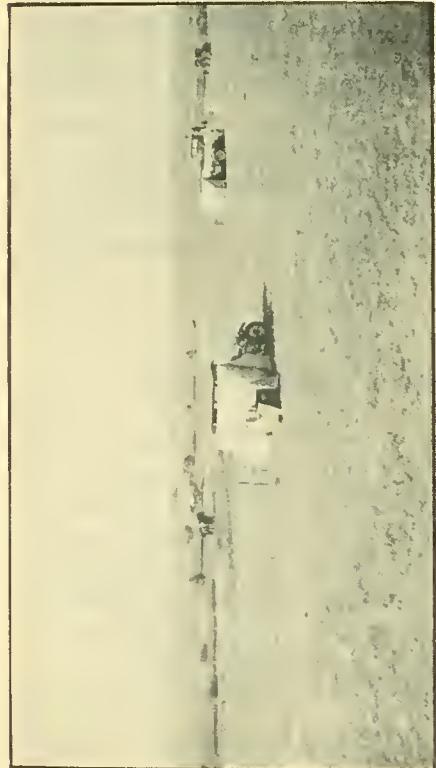
First-aid instruction is mandatory in the program of the

CCC Safety Division. Many projects - as for example, truck trail construction, the building of bridges, stock water reservoirs, impounding dams for flood control, and reforestation and fire-fighting work - are carried on in places remote from medical facilities. All supervisory personnel, leaders and assistant leaders, truck drivers and machine operators are required to hold American Red Cross Standard First-Aid Certificates, and all enrolled men are urged to take advantage of opportunities for first-aid instruction.

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EUROPEAN WOMAN DECLINES TO COME TO AMERICA - FEARS INDIANS

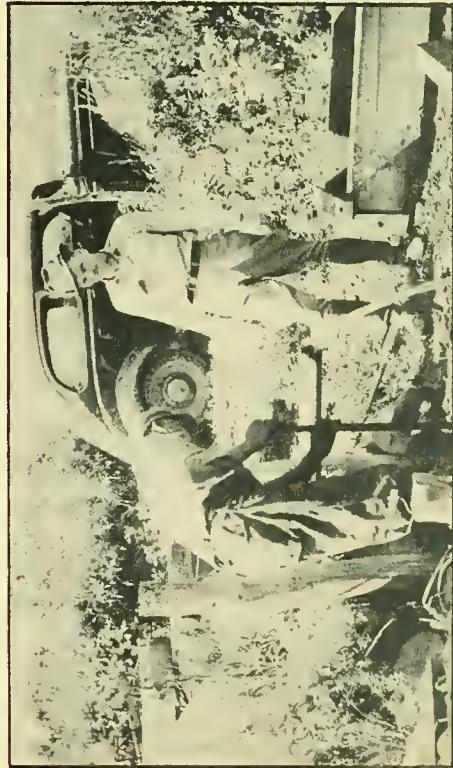
A San Francisco newspaper relates that a German seaman told naturalization officials in that city that his wife was afraid to come to California to live because of the Indians. The husband, who has been admitted to citizenship, explained to officials that his son would join him, but that so far he had been unable to persuade his wife to leave home. "She read a lot of stories about the Indians when she was young", he said, "and she thinks the United States, especially the western part, is a dangerous place."



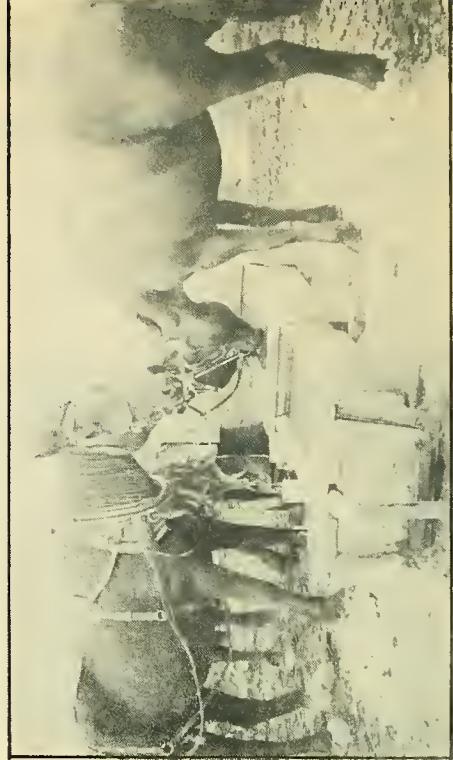
Several Families Camping
Near Spring.



Herd Of Cattle That Water At
One Of The Springs.



Working On A 23-Gallon
Per Minute Spring.



Horses Watering
At Spring.

WASHINGTON OFFICE VISITORS

Recent visitors in the Washington Office have included:

General Superintendent Sophie D. Aberle, of the United Pueblos Agency in New Mexico; Superintendent H. A. Andrews, of the Quapaw Agency in Oklahoma; Superintendent John W. Dady, of the Mission Agency in California; Superintendent Charles L. Ellis, of the Osage Agency in Oklahoma; Superintendent H. K. Meyer, of the Colville Agency in Washington; Superintendent William O. Roberts, of the Pine Ridge Agency in South Dakota; Superintendent Claude R. Whitlock, of the Rosebud Agency in South Dakota; and Superintendent Robert Yellowtail, of the Crow Agency in Montana.

Included in this group of recent visitors is the following list of tribal council members:

Pine Ridge Tribal Council: Charles Brooks, Peter Bull Bear, Cornelius T. Craven, James Grass, Sr., Charles Little Hawk, James H. Red Cloud, Charles Spotted Bear, Henry Standing Bear, Thomas White Cow Killer, and Frank G. Wilson, Chairman.

Rosebud Tribal Council: T. F. Whiting, Homer Whirlwind Soldier, and George H. Lamoreaux.

Tongue River Tribal Council: William Red Cherries, Vice-Chairman, Charles Bear Comes Out, and Rufus Wallowing.

The following group of Osage Indians from Oklahoma, including members of the Osage Tribal Council, also visited here recently: Mrs. Mamie Bolton, Robert Bolton, Fidelis Cole, Louis De Noya, Ralph Hamilton, Harry Kohpay, Assistant Chief, Chief Fred Lookout, Mrs. Fred Lookout, Thomas Leahy, John Joseph Mathews, Edgar McCarthy, Dick Petsemoie, George Pits, Roan Horse, John Wagoshe, Mrs. Daisy Ware and her niece Edith Ware, and Mr. and Mrs. Abe White.

Another group of Sioux Indians from Pine Ridge Agency in South Dakota also visited here. They are: Ben American Horse, Dan Bad Wound, Robert Bad Wound, James Holy Eagle, Oliver Left Heron, Louis Roubideaux, Frank Short Horn, and Joshua Spotted Owl.

Other visitors have included: Roley Canard, Principal Chief of the Creek Nation; G. B. Fulton, attorney for the Osages; George M. Nyce, Range Supervisor, from the Billings Office in Montana; and Mr. H. W. Quackenbush of the Mission Agency in California.

FROM A HALF-ACRE GARDEN

By George H. Blakeslee, Field Aid

Lac Courte Oreilles Sub-Agency, Great Lakes Indian Agency,
Ashland, Wisconsin.

The pictures below are of John H. Lonestar and his wife, Rebecca Hart Lonestar, members of the St. Croix band of Chippewa Indians. They live on Mr. Lonestar's non-reservation, non-restricted allotment, about three miles south of Spooner, Wisconsin.



From a half-acre garden tract Mr. Lonestar reports a crop of fifty-five bushels of potatoes; twenty bushels of sweet corn; one hundred pounds of dry beans; eighty squash; one hundred and twenty heads of cabbage; eighty pumpkins; fifteen bushels of tomatoes, in addition to ample quantities of carrots, beets and other garden vegetables. I saw the garden many times during the season and also saw most of the harvested crop. I can testify to the excellent quality of the products and to the careful, painstaking and efficient methods employed in their production.

Not only was their garden a success; of even more importance was the thorough manner in which it was stored, canned and preserved for future use.

Mrs. Lonestar not long ago proudly exhibited to me her crowded shelves of canned fruits, vegetables, preserves and jellies.

She had put up in all the amazing total of 1,246 pints of fruits and vegetables.

In addition she canned twenty quarts of home-grown chicken, and there was a large stone jar filled with eggs, preserved in water glass. A large supply of wild rice was harvested nearby.

The potatoes and most of the vegetable seeds were obtained from a garden loan from the tribal organization.

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GREY OWL, WELL-KNOWN CANADIAN INDIAN NATURALIST, DIES

By Roy E. Hawkinson

Grey Owl, Indian author, lecturer and conservationist died April 13 at Beaver Lodge, Prince Albert National Park, Saskatchewan, Canada. Grey Owl was born in 1888 of mixed Scottish and Indian parentage. He has been a trapper, a silver miner, a forest ranger, a soldier in the World War, a canoe man, a packer and a guide. He gave up trapping in 1928, and, with his wife, devoted the remainder of his life to conservation issues. He was particularly attached to beavers and for ten years worked toward the protection of these animal friends of conservation. Among his books are "Pilgrims of the Wild", "Tales Of An Empty Cabin", "Sajo the Beaver", and "Men of the Last Frontier."

The name by which he was known is the English translation of the Chippewa term "Wa-Sha-Quon-Asin."

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CONTESTS AS A SPUR TO HOME IMPROVEMENT

From the annual report of home economics work on the Makah Reservation, Neah Bay, Washington, by Mrs. Helen M. Carlson, comes this story of Indian enterprise.

"Urged on by the home improvement contest, one woman who had six children of her own in addition to her oldest daughter's three, and only four rooms in her house, decided she must have more room. With her own hands she tore down an old building for lumber. She got an uncle to help her build the frame of her addition, but she did most of the work herself. Two new rooms were the result."

A SCHOOL PLANT IS DEVELOPING BY INDIAN LABOR

By Clair Forrest Maynard,

Teacher, Bear Creek Day School, Lantry, South Dakota



Bear Creek Day School

The Bear Creek Day School on the Cheyenne River Reservation is located approximately four miles north of Lantry, and in the north and central part of the Cheyenne River Reservation. Across the creek to the north and west is the Bear Creek Indian village. (Some of its log houses and tents may be seen in the background of the picture on the left.)

This new school plant was built during the summer of 1935. Since then, we have tried to build up the school plant year by year. Some of our additions have included a root cellar, a coal shed and shop building combined, an ice house, and many small projects such as a flagpole, swings, a seesaw, a well and pump and a school garden and fence. The labor for the buildings and improvements has been done by Indian parents who have done the work in return for shoes and clothing, and from grant labor. The teacher has helped to plan and advise the work.

Our most recent project was the construction of the ice house and filling it with ice. The ice house was made underground with a roof constructed from logs, ash poles, willows, straw and dirt. Our only cost was lumber for the door-front and straw for packing the ice.

Nineteen children were enrolled this year - all full-blood Sioux. Our school is proud of the splendid health record of its pupils and the total absence of trachoma or any skin disease. The pupils have received many compliments from Dr. Creamer on their general health during the three years our school has been in operation.

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NOTES FROM WEEKLY CIVILIAN CONSERVATION

PROGRESS REPORTS OF CORPS - INDIAN DIVISION

Commemorating The Fifth Anniversary Of CCC - Rosebud (South Dakota): Saturday, April 23, was set as the date for commemorating the fifth anniversary of the CCC. A buffalo was secured from the Pine Ridge Tribe and a feast was prepared in cooperation with the Council representatives of the Cut Meat, He Dog and Spotted Tail Communities, and served on the shores of the He Dog Lake. It was proposed to dedicate the He Dog Dam as a ceremonial for the occasion.

Red Lake (Minnesota): On April 5 the fifth anniversary of the CCC was observed at this agency. Demonstrations of what had been accomplished since the beginning of ECW and CCC on this reservation took place. The attendance was very good considering the fact that the weather conditions were not very favorable.

Grand Portage (Consolidated Chippewa, Minnesota): In honor of the fifth anniversary of CCC, "open house" was held here on April 5. The examination of our records at this camp reveals an impressive story of the past two years of operation. Many man-days of field labor in construction work, fire fighting, fire hazard reduction, reforestation, nursery work and game improvement have been expended on this reservation. Some enrollees have received training through the various courses taught in camp, while many others have attained a higher standard of living.

Fort Peck (Montana): Comments were made all over the reservation

on the very fine birthday program which was given by the various crews in honor of the fifth anniversary of CCC. The program included, in addition to other events, the showing of the moving picture entitled "In Old Santa Fe." Other programs similar to this are being contemplated in the future to stimulate the interest of the crews.

Potawatomi (Kansas): The field day demonstration originally planned for April 5 to celebrate the fifth anniversary of CCC was held on April 22. We had an ideal day for the demonstration and the crowd in attendance was estimated at 700. All of the enrollees from all four reservations were present. A lecture was given by the project manager on the purpose of terraces, contour farming and shelterbelts, the principles of strip-cropping, purpose of masonry structures and other interesting and educational features.

A demonstration was given of modern machinery and how it may operate over terraces. Favorable reports of the demonstration were carried in all the local newspapers.

Work At Phoenix School (Arizona): The tree project is almost complete and we are getting started on the landscape project. W. C. Sharp.

Construction Of The Tamarack Point Truck Trail Begun At Consolidated Chippewa (Minnesota): Construction on the Tamarack Point Truck Trail and the Tamarack Point Picnic Grounds was started recently. The picnic

grounds are being built on a small point on the land which projects out into the lake about one-quarter mile. With the tall white birch trees as a background for the gently sloping sand beach, this small point is unsurpassed in beauty by any place along the north shore. Leo M. Smith.

Work At Five Civilized Tribes (Oklahoma) Project #202: The clearing crew has almost completed the right-of-way on this project and will be ready for the grader before long. These boys have done splendid work this week and have made exceptionally good progress. At this time of the year most people suffer with spring fever, but not so with our boys. This fine spring weather seems to have given them extra energy and they are getting the job done in a big way. They are to be complimented on the way they have been working. Louis A. Javine.

Range Revegetation At Chilocco School (Oklahoma) Twenty-four acres were seeded and sodded back to range this week. This completes one hundred and one acres that have been seeded and sodded back to range this month. Achan Pappan.

Rodent Control At Pyramid Lake (Carson, Nevada) On the rodent control project, some 180 gophers were trapped. Some repair work was done on the Seven-Mile Range Rider's Cabin, putting the building in good shape. Mr. William Joaquin, Jr., with a crew of nine men, stayed at Pyramid Lake to complete the work of spring development, while the remainder of the enrollees moved to the new CCC camp at Reese River. While mov-

ing took place, local Nixon men stayed on the job to complete the projects. Frank M. Parcher.

Project #11 Completed At Sells (Arizona) Project #11 was completed this week. The Indians at Cockleburr seem quite pleased with the work and are anxious for the summer rains to start so that they can try out the new improvements made on their flood irrigation project. M. J. Nolan.

Recreational Activities At Consolidated Chippewa (Minnesota) Spring is here and with it come more hours of daylight, which bring more outdoor sports such as baseball and horseshoe pitching. From the time the men leave the supper table, until dark, one can hear the clang of horseshoes. Arguments can be heard. "Who made that ringer?" "That's my shoe." Then out comes the old straw; each shoe must be measured to see which one is nearest the peg. James W. McCutcheon.

Erection Of Storage House Begun At Tomah (Wisconsin) The erection of a dynamite storage house has been started here. Heretofore we have been using the powder house at Keshena, which made powder storage a hazardous problem. Special attention has been given to the location of this storage house in order to safeguard the community from danger.

A small grader was loaned to us by the Menominee CCC Unit to aid us in trail construction. Cooperation from this nearby unit has been of untold value.

The bridge across the Red River is taking on the appearance of an accomplishment worthy of our efforts. The men have been quite enthusiastic

about this project because of the fact that it was the only unfinished part of the truck trail completed last fall. About 400 yards of rock and dirt were moved into the approaches this week. The 70 caterpillar and scraper is getting a good workout on this job. Kenneth G. Abert.

Four men of this unit attended the Caterpillar School at Green Bay this week. They reported that the trip was very interesting and helped them a great deal in understanding the new and older type tractors.

Camp Maintenance At Chin Lee (Navajo - Arizona) Everyone in camp this week was busy cleaning their barracks and camp grounds each evening. Much improvement has been shown within the past few weeks.

In the future, we will have a new camp system. Each enrollee will have a certain number of duties to perform in camp, and in this manner, everyone will have an equal share in the upkeep of the camp. The boys work hard all day long, but they respond to any duty call which is issued in camp. This is very much appreciated by all concerned. The camp looks clean and neat and everybody enjoys living in a nice clean and healthy place. W. B. Lorentino, Leader.

Timberstand Improvement At Keshena (Wisconsin) The timberstand improvement crews have been going over part of the area worked last winter and cleaning up some of the slash and wood. About fifty large loads of wood have been gathered up and hauled in.

Recently, all the machine oper-

ators attended the Caterpillar School at Green Bay. The trip proved to be educational as well as recreational. Walter Ridlington, Project Manager.

Maintenance Of Winding Stair Mountain Truck Trail At Choctaw-Chickasaw Sanatorium (Oklahoma) Work was started on the maintenance of Winding Stair Mountain Truck Trail in the early part of April and good results are being obtained. Due to the heavy rainfall in this section during the month of April, the trail was washed out considerably, making it very rough. This is a winding mountain trail which is very steep in places and washes out easily after heavy rains.

It is very important, from a fire protection point of view, since men may be quickly transported over this trail when fires threaten from that side of the reserve. Tony Whitlock, Leader.

Baseball Activities Begun At Northern Idaho (Idaho) Due to the fact that the baseball season has started, the boys are busy practicing for their games to be played this year. We should have a pretty good team and we believe that we will be able to "take" most of the regular CCC teams in this area. Harold R. Wing, Project Manager.

Terrace Construction At Potawatomi (Kansas) The terracing crew is progressing rapidly with the terrace construction work and will be finished very soon, at which time we will move the power machinery to another reservation for operation. One crew is making concrete blocks to be used in terrace outlets and another crew is constructing terrace outlet structures. P. Everett Sperry.

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